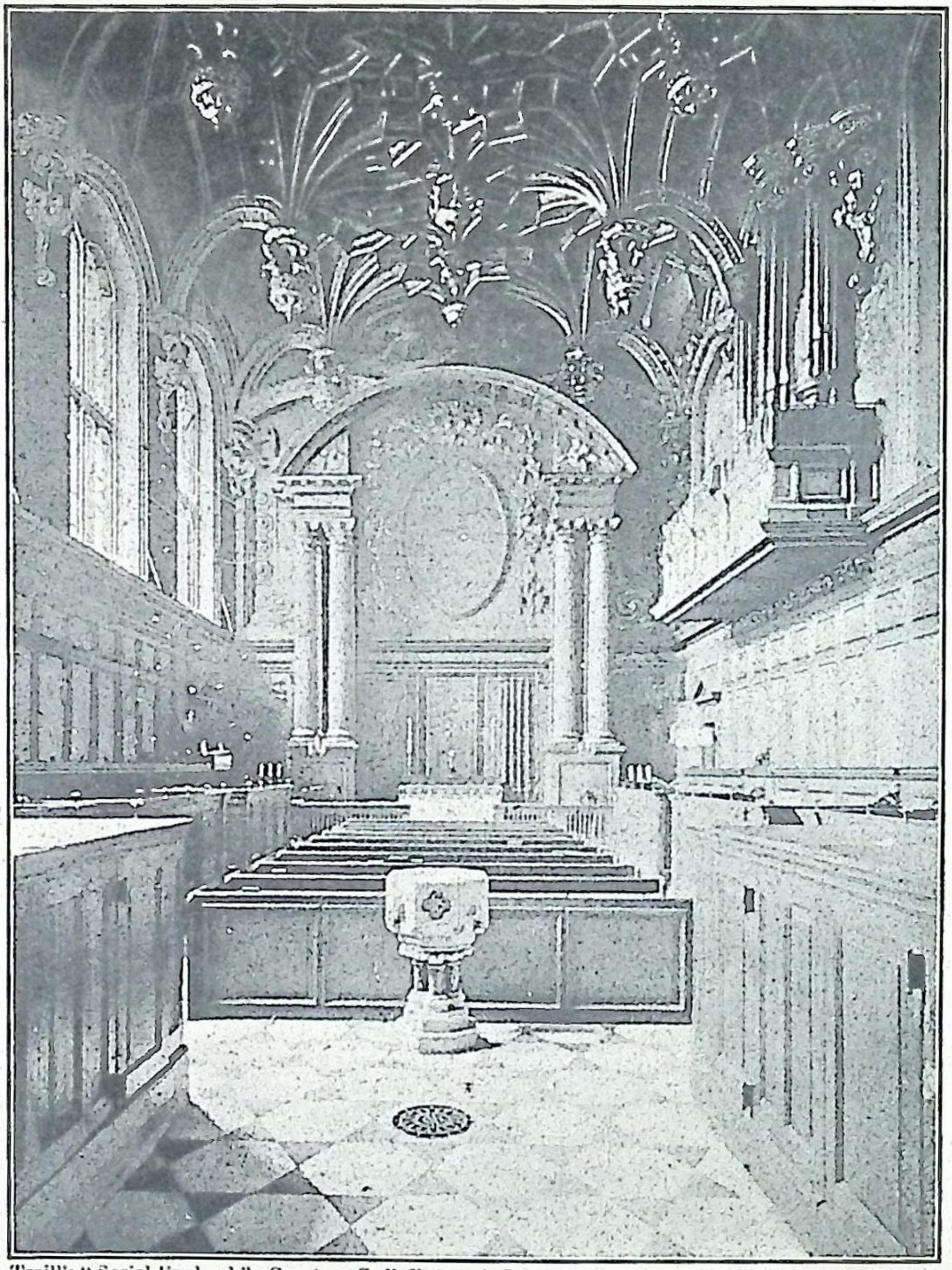
KING JAMES VERSION BIBLE.

King James Version

(From the "Bible Society Record")



Traill's "Social England." Courtesy G. P. Putnam's Sons

THE CHAPEL, HAMPTON COURT PALACE

Tercentenary Leaflet 3

Chronology of the English Printed Bible

John Wycliffe's translation, circulated in manuscript only, about 1360 to 1384.

William Tindale's New Testament, 1525.

William Tindale's Pentateuch, 1530.

Miles Coverdale's Bible, 1535.

Matthew's (John Rogers) Bible, 1537.

The Great Bible, 1539.

Taverner's Bible, 1539.

Whittingham's New Testament, 1557.

The Genevan Bible, 1560.

The Bishops' Bible, 1568.

The Rheims, or Douay, New Testament, 1582; the Old Testament, 1609-10.

Authorized Version (King James), 1611.

The Revised Version of the New Testament, 1881; complete Bible, 1885.

American Standard Revised Version, 1901.

The King James Version

WE have now come in this fascinating story of the evolution of the English Bible to that revision which most fittingly bears the name of King James, and which by reason of the fidelity of its translators to the sacred originals, the catholicity of their spirit and their remarkable choice of idiomatic English, has been the Bible of the English-speaking people for three hundred years. Few could have anticipated such an outcome from the confused conditions in England upon the accession to the throne of James, son of Mary Queen of Scots and Darnley, born in the little cabinet in the old castle in Edinburgh, from the window of which he was let down as a babe in a basket in a time of peril, even as Paul from the wall of Damascus.

Thirty-five years King of Scotland, and thirty-six years of age, on the death of the great Elizabeth, James came to London in 1603, as James I. of England.

In January, 1604, he called together a conference on ecclesiastical matters, which were very much to his taste, in Hampton Court Palace (twelve miles up the Thames from London), which Cardinal Wolsey had erected and later presented to his king. There were divisions in the English Church which were soon almost to rend the nation. Puritanism was growing, and one occasion, if not the chief occasion for the conference, was the Puritan petition signed by eight hundred

clergymen—the whole body of the clergy of the Church of England at the time only numbered eight thousand—asking for the doing away with the sign of the cross in baptism, the use of the ring in marriage, the reform of the church courts, a better observance of the Sabbath, and provision for the training of preaching ministers. Not one of the requests in the petition was granted. The conference lasted three days, January 14, 16, and 18.

The King enjoyed immensely the opportunity to display his theological learning, for, as Sir Walter Scott says, "he was reputed to be the most learned fool in Christendom." The bishops were deferential and flattered him, and this was ointment poured forth to one who, as King of Scotland, had even had his sleeve pulled by petitioning and rebuking ministers. When, therefore, the Puritan representatives at the Hampton Court Conference persisted, he broke up the conference with the threat: "I will make them conform or I will harry them out of the land."

Five years later John Robinson and his congregation took refuge in Leyden, and it was only sixteen years to the landing of the Pilgrims in Plymouth. Let us look about us a little. It is four years to the birth of John Milton, whose life was the consummate flower of Puritanism. At this very time Oliver Cromwell is a lad five years of age, oddly enough in twelve years to be a student in Cambridge under Dr. Ward, one of the committee appointed by King James on the revision of the Bible. Charles I., who was to suffer

the penalty of false ideals of kingship at the hands of Cromwell, is only a year his junior.

A great epoch was approaching, but who was aware of it? Who could have foreseen either the tremendous import of the suggestion made on the second day of this other-

DR. JOHN REYNOLDS
Traill's "Social England." Courtesy G. P. Putnam's Sons

wise fruitless conference by Dr. Reynolds, president of Corpus Christi College, Oxford, and leader of the Puritan party, that one of

the things "amiss in the Church" was the existing authoritative version of the Bible, otherwise known as the Bishops' Bible.

In spite of the objection immediately raised by Bancroft, Bishop of London, "that if every man's humour should be followed there would be no end of translating," King James took to the idea of a new revision, and thus the so-called Authorized Version was conceived. There is perhaps no other act of King James' reign that stands to his credit as does this: His foreign policy was a disgrace to England. He turned his back upon struggling Protestantism in Europe and fawned ineffectively upon the Court of Spain. He raised the new shibboleth of the divine right of kings in his own realm, only to erect the scaffold for his own son. He fattened his purse by monopolies which were illegal and by the sale of patents of nobility. He is known as a coward, afraid even of the shimmer of a rapier. There should, however, be added to his credit the union of Scotland and England, and the Scotch plantations in the north of Ireland, from which seed sowing a harvest has been gathered not unworthy to be compared in influence with the King James Bible.

It is pretty clear that little would have come of Dr. Reynolds' suggestion if the King had not taken it up. He desired that "the best learned in both universities" (Oxford and Cambridge), should take "some special pains in behalf of one uniform translation"; and "that after them it should be reviewed by the bish-

ops and the chief learned of the church, and from them presented to the Privy Council and lastly be ratified by his royal authority"; "and so this whole church to be bound unto it and none other."

It further appears that the King had to do with the selection of the men who were the translators, or at least with the approval of the list. The conference was in January, the list was made up by the 30th of June, and in July the King wrote Bancroft that "he had appointed certain learned men to the number of four and fifty" (actually only forty-seven were engaged in the work), and requiring him, as he was acting as Archbishop of Canterbury, to take measures to recompense the translators by church preferment. "Furthermore," he adds, "we require to move all our bishops to inform themselves of all such learned men within their several dioceses, as having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures for the

DR. THOMAS HOLLAND
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clearing of any obscurities either in the Hebrew or in the Greek, or touching any difficulties or mistakings in the former English translation, which we have now commanded

JOHN KING, BISHOP OF LONDON
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to be thoroughly viewed and amended, and thereupon to write unto them, earnestly

charging them and signifying our pleasure therein that they send such their observations either to Mr. Lively, our Hebrew reader in Cambridge, or to Dr. Harding, our Hebrew reader in Oxford, or to Dr. Andrews, Dean of Westminster, to be imparted to the rest of their several companies, that so our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom." This indicates the method which was employed in this important undertaking.

Two days' journey by stage from London in one direction was the then ancient university town of Oxford, and as far away in another direction the rival university of Cambridge. Up the river from Whitehall, not far away, was the Hall and Parliament House and Abbey of Westminster, and this was the third center chosen, and not inappropriately, for here William Caxton, more than a century before, had set up the first printing press in England.

Six companies of scholars were selected, two to meet in Oxford, two to meet in Cambridge, and two to meet in Westminster, and to these companies were assigned groups of books. The first Westminster company consisted of ten scholars, and Launcelot Andrews, Dean of Westminster, afterward Bishop of Winchester, was chairman—the same Bishop Andrews whose "Preces Privatæ" is one of the choicest books of private devotion ever issued. To this company was assigned the books of the Old Testament from Genesis to

II. Kings, inclusive. The first Oxford Company included among its seven members Dr. Reynolds, who suggested the project, and Dr.

LAUNCELOT ANDREWS
Traill's "Social England." Courtesy G. P. Putnam's Sons

Holland, and to this committee was assigned Isaiah to Malachi, inclusive. The first Cam-

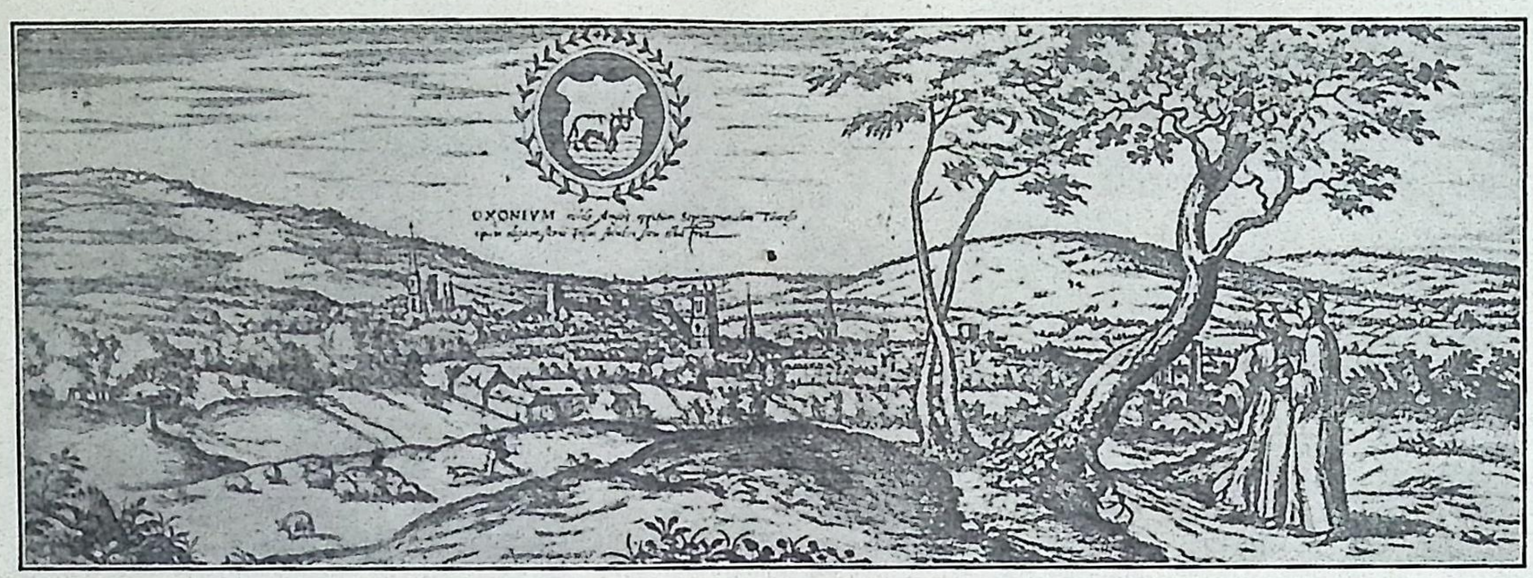
bridge Company, with Mr. Lively at the head, consisted of eight members, and to it was committed I. Chronicles to Ecclesiastes, inclusive. The second Cambridge Company, in which was Dr. Ward, Cromwell's master, had the Apocrypha, which was included in this Authorized Version, though its exclusion from the required lessons of the church was one of the subjects of the Puritan petition that brought about the Hampton Court Conference.

The New Testament was divided between the second Oxford and the second Westminster committees.

In a very royal way the King indicated that he would like to have borne the expenses of these committees, but some of his lords "did hold it inconvenient," so he requested "the bishops and chapters to contribute toward this work," with the suggestion that "his majesty would be acquainted with every man's liberality." But nothing seems to have been subscribed, and all the translators received was free entertainment in the colleges, until a few of them met for the final revision in London, when they were each paid, presumably by the printer, thirty shillings, or seven dollars and a half, a week. Inigo Jones, the celebrated architect, who at this very time rebuilt the famous Banqueting House at Whitehall for King James, was paid eight shillings fourpence a day, with an allowance for rent and a clerk. Architecture was more profitable than Bible revision as a lucrative employment, but even that was not extravagantly rated as compared with the present day. Probably,

however, these translators had other resources, and the five shillings a day would have given them comfortable entertainment in London in the early years of the seventeenth century.

But how did these different companies of scholars go at their task? They were learned men, the principal Hebrew and Greek scholars



OXFORD IN THE BEGINNING OF THE SEVENTEENTH CENTURY
Traill's "Social England." Courtesy G. P. Putnam's Sons

of the kingdom. Selden, in his "Table Talk," tells us that "The Translation in King James' time took an excellent way. That part of the Bible was given to him who was excellent in such a tongue—and then they met together and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian,

etc.; if they found any fault they spoke, if not he read on." The French Bible had been issued from Geneva in 1587–88, the Italian was undoubtedly Diodati's, printed in Geneva in 1607, and the Spanish may have been either Cassiodoro de Reyna's, printed at Basle 1569, or more likely Cipriano de Valera's, printed at Amsterdam in 1602 and even now circulated widely all over the Spanish-speaking world.

The foundation was by the King's orders the Bishops' Bible, which was saturated with Tindale and Wycliffe. But curiously enough two versions, springing out of antagonistic impulses—the puritan, almost ultra-Protestant

version of Geneva, and the Roman Catholic New Testament of the College at Rheims, were influential in shaping the new revision. The King hated them both. The gunpowder plot followed the Hampton Court Conference in 1605, and the Romanists were everywhere harried; and as for the Puritans, the King said they were the same as Papists, that "it was only a new toot on an auld horn," and the marginal notes of the Genevan Version he particularly abhorred, as they "savored too much of dangerous and traitorous conceits." So, fortunately, all marginal comments were ordered out of the new version.

But the Genevan Version was the people's Bible in England, and its faithful adhesion to the originals caused its phrases to be incorporated again and again into the Authorized Version. And so catholic spirited were the translators that many of the fine renderings of the Rheims New Testament were taken over into the new work.

The committees did not really get to work before 1607, and they were four years engaged upon the task when finally two members from each center came together in London, each group with a copy of the whole Bible, for the work of making the final volume ready for the press. Not one of these three Bibles nor a single copy of any of the Bishops' Bibles used by the members of the committees and bearing their notes and annotations, is now known to be in existence, such are the ravages of time. After nine months of labor on the part of this final committee the new vol-

ume was issued from the press of Robert Barker, we know not where it was located, some time in 1611, we know not when.

RICHARD BANCROFT
Traill's "Social England." Courtesy G. P. Putnam's Sons

The printing of the Bishops' Bible ceased. The Genevan Version held on for a quarter of

a century, but by that time the King James Version had won to itself the affection of the people and was the Bible found in the homes and the pulpits of the land. The first edition was a large folio, the text in black letter, illuminated with beautiful initials, the first one significantly bearing the Scotch thistle. Prefaces by the translator, Tables of Lessons similar to those found in the Book of Common Prayer, Tables of Genealogies interestingly illustrated, all precede the text in this first edition. The real value, of course, is not in these appendages, but in the text issued the very year of Shakespeare's "Tempest" and "Winter's Tale," a text as faithful to the originals as was at that time possible, and filled with that strange genius of language which brimmed over from the Elizabethan days to those of Bunyan and Milton, of Richard Hooker and George Herbert, who probably had this very version in his study at Bemerton when he wrote

"Oh Book! infinite sweetnesse! let my heart
Suck ev'ry letter and a hony gain,
Precious for any grief in any part,
To cleare the breast, to mollifie all pain.

. . . . . .

Starres are poore books, and oftentimes do misse;
This book of starres lights to eternal blisse."

A Bibliographical Catechism of the King James Version

IN order to bring together certain desirable information about the King James Version, a series of questions was put to a bibliogrpaher particularly versed in this interesting lore, and the questions and answers are here given for the benefit of our readers:

Question. On what presses was the book printed and where were these presses located?

Answer. On the presses of Robert Barker, the royal printer, probably located "in Powles Churchyard at the signe of the tygre's head."

Q. Which was the first edition—the "he" or the "she," and how far apart were they

Ans. Bibliographers are generally agreed that the "He" Bible was the first impression. The great "She Bible" was published in 1613, although probably printed in 1611.

Q. Why are they called "he" and "she?"

Ans. Ruth, 3, 15 in one edition reads: "And *he* went into the city," while the other reads: "*she* went into the city."

Q. I understand that another edition was published in 1612. Would you really call that the second edition? Is that what is called the second edition? If not what is it called?

Ans. In 1612 were printed the first quarto and the first octavo editions of the Authorized Version, in *Roman type.* There were two *issues* of the folio edition of 1611, the second of which is known as "the second issue of the first folio edition." The "second *folio* edition" is that of 1613.

Q. What was contained in the first edition of the King James Version besides the books of the Bible as they are now printed in what we call the Authorized Version?

Ans. In addition to the books of the Bible as now printed, the 1611 issue contained:

Dedication: "To the most high and mightie Prince, James."

"The Translators to the Reader." 11 pp.

"Kalendar." 6 ff.

"An Almanacke for xxxix yeeres" with notes, etc. 1 p.

"To finde Easter for euer." 1 p.

"The Table and Kalendar, expressing the order of Psalmes and Lessons, etc." 5 pp.

The Apocrypha. The Genealogies of Holy Scriptures. Map.

Q. In what sort of type was this first edition printed, and was it printed from lead type or was it made from blocks? What was the size of it and the weight of it?

Ans. The 1611 issue was printed as follows: "Signatures: A6 B2 C6 D4, A-Z6 Aa-Zz6 Aaa-Zzz6 Aaaa-Zzzz6 Aaaaa-Ccccc6, A-Z6 Aa6; 732 ff. Leaves not numbered. Double columns, with 59 lines to the full column. *Head-lines, chapter-contents, marginal references, and words not in the original*, are printed in *Roman type;* alternative and other renderings, and a very few notes, in the margins, are in *italics*. The whole printed page was enclosed within rules. No prologues or expository notes."

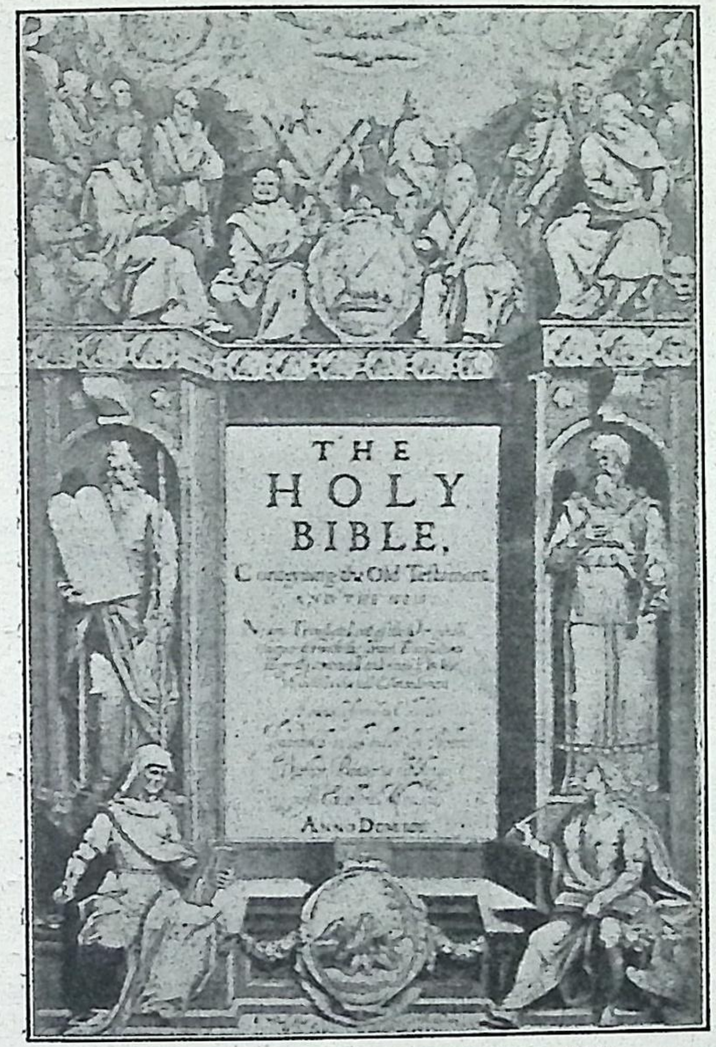
Thus, as the text was printed in Black Letter, there are three styles of type used.

The printing was done from types and

blocks, as the initial letters, etc., were printed from blocks.

The outside measurement of the page was about 14⅞ x 10.

The weight of the book was 17½ pounds.



TITLE-PAGE, KING JAMES VERSION

Q. How were these first editions bound? Is there any light on who purchased these first editions? To what sort of persons were they distributed and how were they sold?

Ans. They were bound in full calf, with heavy covers fully a half inch thick, blind tooled, with the title lettered in gold on the back.

Q. What is the current selling price to-day of this first edition?

Ans. About $200.

Q. How many of these copies (the first edition) are supposed to be in existence at the present time, and where are some of them?

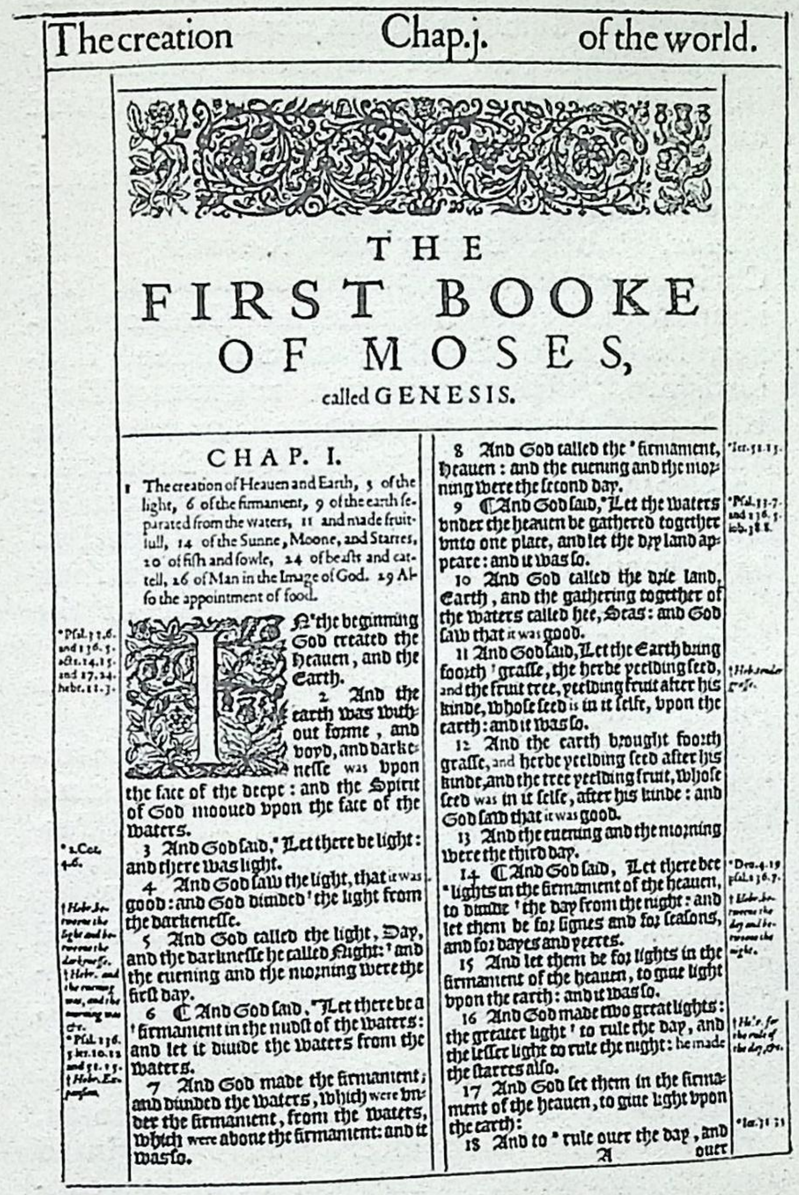
Ans. (a) About 300. (b) Fry Collection, Lambeth Library, Hereford Cathedral, Lenox Library, Astor Library, American Bible Society library, etc.

Q. Are any of them in specially famous libraries and are there any interesting anecdotes connected with the ownership or use of this first edition?

Ans. There are copies in the British Museum, the Bodleian Library, Mr. J. P. Morgan's library.

Q. Who was the illustrator that made the title-pages and drew the pictures that illustrated the genealogy?

Ans. The general title-page is a very handsome and complicated piece of engraving, with the inscription "C. Boel fecit: in Richmont." The border for the New Testament seems probably to have been a "stock cut," as it resembles very strongly the general title border in the Bishops' Bible of 1602.



The creation Chap. j. of the world.

THE
FIRST BOOKE
OF MOSES,
called GENESIS.

CHAP. I.

1 The creation of Heauen and Earth, 5 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitfull, 14 of the Sunne, Moone, and Starres, 20 of fish and fowle, 24 of beasts and cattell, 26 of Man in the Image of God. 29 Also the appointment of food.

*Psal. 33.6. and 136.5. Esa. 44.24. and 45.12. Iere. 10.12. and 51.15. Zach. 12.1. Heb. 11.3.

IN the beginning God created the Heauen, and the Earth.

2 And the earth was without forme, and voyd, and darkenesse was vpon the face of the deepe: and the Spirit of God mooued vpon the face of the waters.

*2 Cor. 4.6.

3 And God said, *Let there be light: and there was light.

4 And God saw the light, that it was good: and God diuided † the light from the darkenesse.

† Heb. he reserue the light and he reserue the darkenesse.

5 And God called the light, Day, and the darkenesse he called Night: † and the euening and the morning were the first day.

† Heb. and the euening was, and the morning was &c.

6 ¶ And God said, *Let there be a † firmament in the midst of the waters: and let it diuide the waters from the waters.

* Psal. 136. 5 Ier. 10.12 and 51.15. † Heb. Expansum.

7 And God made the firmament, and diuided the waters, which were vnder the firmament, from the waters, which were aboue the firmament: and it was so.

8 And God called the * firmament, Heauen: and the euening and the morning were the second day.

* Ier. 51.15.

9 ¶ And God said, *Let the waters vnder the heauen be gathered together vnto one place, and let the dry land appeare: and it was so.

* Psal. 33.7. and 136.5. Heb. 11.3.

10 And God called the dry land, Earth, and the gathering together of the waters called hee, Seas: and God saw that it was good.

11 And God said, Let the Earth bring foorth † grasse, the herbe yeelding seed, and the fruit tree, yeelding fruit after his kinde, whose seed is in it selfe, vpon the earth: and it was so.

† Heb. tender grasse.

12 And the earth brought foorth grasse, and herbe yeelding seed after his kinde, and the tree yeelding fruit, whose seed was in it selfe, after his kinde: and God saw that it was good.

13 And the euening and the morning were the third day.

14 ¶ And God said, Let there bee * lights in the firmament of the heauen, to diuide † the day from the night: and let them be for signes and for seasons, and for dayes and yeeres.

* Deu. 4.19. Psal. 136.7. † Heb. he reserue the day and he reserue the night.

15 And let them be for lights in the firmament of the heauen, to giue light vpon the earth: and it was so.

16 And God made two great lights: the greater light † to rule the day, and the lesser light to rule the night: he made the starres also.

† He'r. for the rule of the day, &c.

17 And God set them in the firmament of the heauen, to giue light vpon the earth:

18 And to * rule ouer the day, and

* Ier. 31.35.

A ouer

FIRST PAGE OF TEXT, KING JAMES VERSION

Q. In what countries are the existing copies of the King James Version deposited?

Ans. Almost all the important continental libraries possess copies, as well as England and America.

Q. Who was Robert Barker, the printer, and where did he live?

Ans. Robert Barker was the son of one Christopher Barker, a printer of London. He is known in James I.'s time as "Robert Barker, Esquire, of Southly, or Southlee, Bedfordshire." He married the daughter of Day, Bishop of Winchester, and was granted the Manor of Upton for 22 years (from Sept. 28th. 1603 (?)) It is not known exactly where he lived or had his office, but it is assumed to have been in the same house as his father, "in Powles Churchyard at the signe of the tygre's head."

Q. How did it happen that the printing was given to him?

Ans. During the reign of Elizabeth, Christopher, the father of Robert Barker, had purchased the exclusive right to print "all Bibles and Testaments in the English language, of whatever translation, with notes or without them."

Later, August 8, 1589, he applied for and received from the Queen direct, a patent, including both himself and his son Robert, which embraced "all Bibles and Testaments whatsoever, in the English language, of whatever translation, with notes or without notes, printed before then or afterwards to be printed by our command." This patent was to continue during the lives of himself and his son.

"The Translators to the Reader"

BISHOP WESTCOTT, in his admirable volume on "The History of the English Bible," says:

'Almost all that is certainly known of the proceedings of the 'revisers is contained in the noble preface which the printers have 'removed from modern editions of the Bible. In this Dr. Miles 'Smith, afterwards Bishop of Gloucester, writing in the name of 'his fellow-labourers, gives some account of the time which was 'spent upon the revision, and of the manner and spirit in which 'it was executed. "Neither did we," he says, "run ouer the 'worke with that posting haste that the Septuagint did, if that 'be true which is reported of them, that they finished it in 72. 'dayes. . . . The worke hath not been hudled vp in 72. dayes, 'but hath cost the workmen, as light as it seemeth, the paines of 'twise seuen times seuentie two dayes and more" (about two 'years and nine months). "We are so farre off," he writes again, '"from condemning any of their labours that traueiled before vs 'in this kinde, either in this land or beyond sea, either in King 'Henries time or King Edwards (if there were 'any translation, 'or correction of a translation in his time') or Queen Elizabeths 'of euer-renoumed memorie, that we acknowledge them to haue 'beene raised vp of God, for the building and furnishing of his 'Church, and that they deserue to be had of vs and of posterity in 'euerlasting remembrance". . . Still, "let vs rather blesse God 'from the ground of our heart, for working this religious care in 'him (the King), to haue the translations of the Bible maturely 'considered of and examined. For by this means it cometh to 'passe, that whatsoeuer is sound alreadie (and all is sound for 'substance, in one or other of our editions, and the worst of ours 'farre better then their (the Romanists') autentike (vulgar) the 'same will shine as gold more brightly, being rubbed and polished; 'also, if anything be halting or superfluous, or not so agreeable 'to the originall, the same may bee corrected, and the trueth set 'in place. . . ." And thus, summing up all briefly, he says, '"Truly, (good Christian Reader,) we neuer thought from the be-'ginning, that we should neede to make a new Translation, nor 'yet to make of a bad one a good one . . . but to make a good 'one better, or out of many good ones, once principall good one, 'not iustly to be excepted against: that hath bene our indeavour, 'that our marke. To that purpose there were many chosen, that 'were greater in other mens eyes then in their owne, and that 'sought the truth rather then their own praise. . . . Neither 'did wee thinke much to consult the Translators or Commentators, 'Chaldee, Hebrewe, Syrian, Greeke, or Latine, no nor the Span-'ish, French, Italian, or Dutch (German); neither did we disdaine 'to reuise that which we had done, and to bring back to the an-'nuill that which we had hammered: but hauing and vsing as 'great helps as were needful, and fearing no reproch for slow-'nesse, nor coueting praise for expedition, wee haue at the length, 'through the good hand of the Lord vpon vs, brought the worke to that passe that you see.'''